

A
Doubt Resolved,
OR
Satisfaction for the Seekers.

Wherein the case touching an Administrator
of Gospel Ordinances, in these Times,
is handled.

Wherein also some other Questions are oc-
casionally and more Briefly touched.

VIZ.

- I. Whether Water-Baptism was to continue in force
after the Ministry of *John the Baptist* ceased.
- II. Whether Gospel Ordinances are things Spiritu-
all, or but Carnall?
- III. Whether a power to Preach by immediate
Revelation of the Spirit, be necessary in every
Gospel Minister?
- IIII. What it is to be Baptized with the Spirit. &c.

Well worthy the consideration of many who in these times
are unsettled in their Judgements touching these points.

By WILLIAM ALLEN.

*2 Thess. 2. 15. Therefore Bretheren, stand fast, and hold the
Ordinances which ye have been taught, whether by word or
our Epistle,*

LONDON, 1655.

Printed by J. M. for H. Cripps, and L. Lloyd, and are to be
sold at their shop in Popes-head Alley. 1655.

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A
Doubt Resolved,
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Satisfaction for the Seekers.

SECTION. I.

THe great Enemy of Truth, the Devil, perceiving that in these Times of Light and Reformation, he could no longer detain men in the errorious and superstitious use of Ordinances, as heretofore; now labours by all means to perswade them, either that they have no need of Ordinances at all, or else that there is now none to be found who are in a capacity to Administer them. It is true, the Devil for the most part deals more subtilly then at first dash to perswade men that they are above, or have no need of Ordinances, but first he labours to stumble them about an Administrator, by which means he prevails with them, first to suspend the use of Ordinances, and so gains a great advantage thereby, to perswade them after a while that there is no need for them now to live any longer under Ordinances. A device by which he hath

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brought them into a greater error, they having recovered themselves out of that which was less: for by perswading men to cast off Ordinances, he hath quickly drawn very many to cast off all Religion; these times furnishing us with too many instances, not only of such who having suspended the use of Ordinances so long upon the scruple about an Administrator as till they are grown from persons of an excellent savour in things of the Gospel, to be as dry as a chip, but also of such who having first laid the foundation of their Apostacy in their scrupeling an Administrator, have proceeded by degrees so far as to lose all Religion, and to fall into all looseness and prophaness. Wherefore to check this growing evill, and out of tender compassion to those who I apparently perceive to be in this snare of the Devill, I shall in the ensuing Discourse offer that which I hope, through the blessing of God, may be found sufficient to role this great stumbling block out of the way of as many as shall impartially weigh the same.

SECT. II.

And for a Ground-work whereon to proceed, I shall lay down that Prophecie of *Moses*, *Deut. 18. 18.* as applied by *Peter* unto the person of *Christ*, *Acts 3. 22.* *Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.* *Christ* is said to be a Prophet like unto *Moses*, in that he is the Prophet of the New Testament, as *Moses* was the Prophet of the Old. Now *Moses* was so a Prophet of the Old Testament, as that by him the children of *Israel* received from God, such standing Laws, as by which they were to be reeered both in matters of Worship, and of conversation otherwise, throughout their Generations, until the coming of *Christ* in the flesh: Therefore the Law is said to be a Schoolmaster untill *Christ*, *Gal. 3. 24.* *Luke 16. 16.* In like manner, *Christ* as the Prophet of the New Testament, hath delivered and given forth such Doctrines, Rules, and Precepts, as by which all men, especially those of his household, are to be ordered in point of Faith, Worship, Ordinances, and all manner of conversation, from the time of his leaving the world, unto the time of his return

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or visible appearance in the clouds of heaven. In which respect Christ is said to be Faithful in his house, as *Moses* was in his, *Heb.* 3. 2. And now all Nations are to be taught to observe all things whatsoever he hath Commanded, unto the end of the world, *Mat.* 28. 20.

SECT. III.

If then Christ be thus a Prophet like unto *Moses*, then it follows, That as those who lived under the Ministration of *Moses*, were to hear him in all things he delivered to them from God, so those that now live under the Ministration of Christ, are to hear and obey him in all his sayings, *Mat.* 3. 17. and 17. 5. *Act.* 3. 22. And if they escaped not who refused *Moses* that spake on earth, how shall they escape which shall refuse Christ which speaketh from heaven? *Heb.* 12. 25. & 2. 23. *Act.* 3. 23.

SECT. IIII.

Furthermore, if Christ be a Prophet of the New Testament like unto *Moses* the Prophet of the Old, then it follows, That as no man under the Ministration of *Moses* might add to or diminish from the Law, by omitting any of the Ordinances thereof, or by inventing any other way of Worship then was by that appointed without provoking God against them, *Deut.* 12. 32. *Levit.* 10. 1, 2. *1 Chro.* 13. 9. 10. with 15. 13. So in like manner, no man under the Ministration of Christ in the Gospel, may presume to add to, or take from the Word of the Gospel, in omitting any the Ordinances thereof, or teaching men so to do, or by inventing any other way of Worship then what is by that established, without incurring a curse from God, *Gal.* 1. 8, 9. *Rev.* 22. 18, 19. A Word which may well make both the ears of them to tingle, who either cry down all Ordinances as fleshly, as some; or Water-Baptism as a thing out of use, as others; or else change the Ordinances of Jesus Christ as they do, who only sprinkle instead of burying in Baptism, or else Baptize persons presently after their naturall birth, instead of Baptizing them presently upon their new and Spirituall birth, according to the way of the New Testament: I pray God open their eyes to see, and awaken their consciences to consider their error, lest he rise up to smite them with a curse.

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SECT. V.

Neither is that like to prove a shield and Buckler to defend them here from, which yet some take hold on for that purpose, *viz.* That water Baptism (to touch that a little) was Legal, and continued in force but only under the Ministry of John the Baptist, and if used afterwards, it was but arbitrarily as circumcision was.

For the Ministry of John and so his Baptism, was not Legal but Evangelicall, in which respect it is called *The begining of the Gospel of Iesus Christ the Son of God*, Mark 1, 2, 3, 4. And the date of the ministration of the law and the Prophets, was until Iohns ministry began, not ended; for when Christ said, *the law and the Prophets were until Iohn, and that since that time (speaking of a time already past) the Kingdom of God is* : (preached, and every man presseth into it, (as they did to the baptisme of Iohn) Luk. 16. 16. I say when Christ spake these words, referring unto a time past, Iohns ministry was not as yet finished, he being then alive, as you may perceive plainly if you read, Mat. 11. from Vers. 2. to Vers. 13. and therefore those words UNTIL Iohn, cannot refer unto the ending, but unto the beginning of Iohns Ministry: Which is also yet more manifest, in that Christ said, even while Iohn and his Ministry were yet in being, Mat. 11. 12. *From the days of Iohn the Baptist UNTIL NOW, The Kingdom of Heaven suffereth violence, and the violent take it by force*: which words from the days of Iohn the Baptist until now, could not be spoken of the ending of Iohns Ministry, because when this was said his Ministry was yet on foot as appears V. 2. So that clearly, Iohns preaching the Baptism of repentance for the remission of sins, was the preaching of the Kingdom of God, to wit, the Gospel of the Kingdom, as that which is distinguished from the Ministration of the Law and Prophets, and therefore not legal but Evangelical.

Besides, (to shew yet further that water Baptism was not limited unto Iohns Ministry) Iohns Ministry was confined within the Territories of Canaan (or rather Judaea) as was also that of the Apostles, till after the Resurrection of Christ, Mat. 10. 5. whereas, after the Resurrection of the Lord, and immediately before his Ascension, Christ gave commission

commission to his Apostles to teach and baptize all Nations, in the doing of which as of other his commands; he promiseth his presence with them to the end of the world, *Mat. 28, 19. 20.* which clearly shews that Baptism was not confined to *Johns Ministry*.

SECT. VI.

But if they say, that not water Baptism, but the Baptism of the spirit, of which Christ speaks, *Mat. 28. 19. 20.* (which yet is too unreasonable to affirm) yet the practice of the Apostles acting upon this commission, will evince that they understood it otherwise. For surely when *Peter* exhorted the *Jews* to repent and be baptized, for the remission of sins, *Act. 2. 38.* he did not persuade them to be baptized with the spirit for the remission of sins, because the Baptism of which he there speaks, he persuades them to use in order to their receiving the spirit, as it there follows: *Repent and be baptized, &c. and ye shall receive the gift of the Holy Ghost.* And those that will construe the baptism here spoken of, of the Baptism of the Spirit, take course to render the Apostle to speak as little sense, as they do truth, as will appear if you read the words according to their interpretation, thus, *Repent and be baptized with the Holy Ghost, and ye shall receive the Gift of the Holy Ghost.*

And whereas the *Eunuch* desired *Philip* to baptize him in water, *Act. 8. 36.* will not every man conclude that *Philip*, in preaching the Gospel to him, had convinced him of it as a Christian duty? how, or why else should he desire Baptism upon *Philip's* preaching? Besides, when *Philip's* answer to his desire of being Baptized runs thus; *If thou believest with all thine heart, thou mayest*, does it not clearly imply, that water baptism is a privilege peculiar to Believers? for if it had been then to be used only as a thing indifferent, as they suppose circumcision was, it might have been lawful for him to have been baptized, whether he had believed or no, unless we will suppose that his not believing would have made an indifferent and lawful thing to become unlawful to him.

Nor can it reasonably be thought that the men and women of *Samarita*, deluded till then by *Symon the Sorcerer*, would have

have been baptized by *Philip*; but that they were by his preaching convinced that it was their duty so to be, *Act. 8. 11. 12.* Nor will any I hope be so unreasonable, as to say this was the Baptism of the Spirit, since in the 15, 16. verse, this Baptism is clearly distinguished from that of the Spirit: *For the Spirit* (saith he) *was fallen upon none of them, only they were baptized in the Name of the Lord Jesus.* So that this Baptism went before their receiving the Spirit, and therefore could not be their being baptized with the Spirit. And when *Peter* said concerning *Cornelius* and his company, *Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we, Acts 10. 47.* and withall, commanded them to be baptized in the Name of the Lord Jesus, Verse 48. Will any imagine that *Peter's* commanding them to be baptized, was beside the business for which he was sent thither of God, and not in direct pursuance of his commission? or that mens having the Spirit, though in an excellent degree, as they had, is any excuse from water Baptism? or that it was a thing indifferent to be baptized or not baptized? especially considering that the Angel had told *Cornelius*, that *Peter* should tell him what he *SHOULD* to do, *Act. 10. 6.* and declare to him words, by which he and all his should be saved, *Acts 11. 14.* And *Cornelius* his expectation accordingly, was not to hear from him things which might be done, or let alone; but such things as were commanded him of God, *Act. 10. 33.* And doubtless when *Peter* commanded *Cornelius* to be baptized in the Name of the Lord, *Cornelius* had reason to conclude, that this, as well as any thing else, was that which he ought to do, and that these Words as well as others, were Words by which he should be saved, according to the Item before given him by the Angel. Or can it enter into the heart of any Christian to think, that the holy Apostle would be so prophane as to command and cause a thing to be acted and done in the Name of the Lord, which the Lord had not commanded? All which considered, what is more plain, then that water Baptism was no indifferent thing; but the express Will of God, even after such time as the ministry of *John Baptist* was at an end?

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SECT. VII.

And whereas when we alledge the use and practise of water-Baptism after the ministry of *John* ceased; they to counter-balance this, alledge the use of circumcision at the same time, though circumcision was at that time *de jure* abolished, as they say: To this I answer likewise.

1. If Circumcision was used as an indifferent thing; yet it was not commanded and enjoined by the Apostles, to be used in the Name of the Lord, as Baptism was, *Act. 10. 48.* nor for remission of sins, and in order to mens receiving the Holy Ghost, as Baptism was, *Acts 2. 38.* nor as a privilege belonging onely to beleivers, as Baptism was, *Acts 8. 36.* therefore water-baptism was not practised upon the same terms as circumcision was in the Apostles times.

2. If Circumcision was allowed as lawful, and so practised by any, with consent of the Apostles, yet this was onely among the *Jews*. And therefore though *Timothy* was circumcised, yet it was in that his mother was a *Jewesse*, *Acts 16. 1. 4.* Whereas when the same thing was desired in the behalf of *Titus*, the Apostle would by no means consent unto it, for as much as he was a *Greek*; the Apostle alledging that as a reason of his refusal, *Gal. 2. 3.* And further, tells the Gentiles, that if they were circumcised, Christ should profit them nothing, *Gal. 5. 2.* And the decree of the Apostles, was expresse herein, (when some would have had the beleiving Gentiles circumcised) that those among the Gentiles that were turned to God, should not be troubled with any the *Jews* customs, but onely that they should abstain from things strangled and from blood, &c. *Acts 15. 19. 20* with *v. 28. 29* But now water baptism was used among the beleiving Gentiles, as well as the beleiving *Jews*, all along, as well after this decree of the Apostles, as before, *Act. 16. 15. 33.* and *18. 8.* which clearly evinceth the baptism we speak of, to be no Jewish rite as is pretended, nor yet to be practised upon like terms as circumcision was in the Apostles days.

SECT. VIII.

To those that lay aside not onely baptism, but other ordinances also as things fleshly, I shall in short say but this to convince them, that those notions which lead them to this,

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proceed not from the holy spirit, but from the fouls spirit the Devil.

1. The Lord Jesus himself, whose measure of the spirit was greater then any mans, and the Apostles and other Saints in their times, whose measure of the spirit were greater then any in these times can reasonably pretend to, in that they did such works then, as none now can do, yet they were guided by the holy spirit to use, and to enjoin others to use water baptism, the word, breaking of bread and prayer, as the History of the new Testament doth abundantly witness. And therefore for those that have not so much of the spirit, yet to conceit themselves to be elevated higher in the spirit, and to be carryed above those forms which those that had more of the spirit were directed to use, is such an imagination, as may be sensibly felt to be a delusion of the Devil, and not any inspiration of the Spirit of God. Those in the Apostles days who separated themselves from the Churches of Christ, and communion with them in ordinances of the Gospel, though probably upon the same pretences with men of like separation in our times, are characterized by the Apostle, to be *sensual, not having the spirit*, *Jud. 19.*

2. Therefore secondly, what ever is meant by mens *knowing of Christ not after the flesh*, 2 Cor. 5. 16. or by other Scriptures of like import: most certain it is that this is not the meaning of them, that men should not know Christ in Ordinances, because the Apostles themselves knew Christ in these, and had communion with him, and with his Saints in these, yea and it was their business to perswade others hereunto: and I hope no man will think that the spirit inspired them to speak contradictions: For as God is true (saith the Apostle) *our word toward you was not yea and nay*, 2. Cor. 1. 18.

3. When the Apostle opposeth the spirit unto the letter, in 2. Cor. 3. 6. he doth not mean by letter, Gospel Ordinances but the Ministration of *Moses*; for that which he calls the letter in this 6 Verse, he also calls *the ministration of death, written and engraven in stones*, Verse 7. which can rightly be understood of nothing else, but the ministration of *Moses*. And therefore they bewray much ignorance, who from this Scrip-
ture

ture cry down Gospel Ordinances, as being but the letter, when as indeed the Apostle doth oppose the whole Gospel ministration (which as to the external part, is made up of Ordinances) as being spiritual, unto that of the law which was but literal. And the reason why the Ordinances of the Gospel are said to be spiritual, and those of the law but literal, You may understand by the sequel of the Apostles discourse, in this Chapter, which is this, viz. because the end and spiritual meaning of the Ordinances of the Law, was little understood or discerned; but was veiled and hid under those shadows; so that as he says, Verse 13. *The children of Israel could not stedfastly look to the end of those things, which now are abolished*: Whereas the end, scope, spirit, and meaning of Gospel Ordinances, is plainly revealed, and may clearly be discerned; and therefore the Apostle by way of magnifying the ministration of the Gospel above that of the Law, saith, Verse 12. 13. *We use great plainness of speech, and not as Moses, who put a vail over his face, &c.* and again, vers. 18. *We all with open face, behold as in a glasse, the glory of the Lord*. And therefore it is doubtless in respect of this difference, that the Gospel ministration (the outward part whereof consists in Ordinances) is in other Scriptures, as spiritual, opposed to the ordinances of the Law as things fleshly. Gal. 3. 3. *Are ye so foolish, having began in the spirit, are ye now made perfect by the flesh?* Their folly was this, for which he chids them; In that they having first embraced the Doctrine and Ordinance of the Gospel, by which Christ had before their eyes been evidently set forth, as crucified among them, Verse 1. and by which they had received the spirit, vers. 2. yet were so weak as to think to better their condition at last, by taking up the Ordinance of the Law, which in comparison of those of the Gospel which they had already received, were but weak and beggerly elements, Chap. 4. 9. Most evident it is, that those Galatians began their Christianity in the believing the Gospel, and putting on Christ in baptism Chap. 3. 26. 27. which here in Chap. 3. vers. 3. the Apostle calls their *having began in the spirit*. If so, then certainly they are not of the Apostles mind, who deem water Baptism to be but fleshly.

If then the Ordinances of the Gospel, as a great part of

the Gospel Ministration, be spiritual, and in Scripture opposed to carnal ordinances, as we see they are, then most manifest it is, that those poor souls, whom the Devil hath so far beguiled, as to conceit themselves so spiritual and subline, as to be above ordinances, are indeed, and in truth, so poor, low, as and carnal, to be grossly ignorant of the mind of God, thus plainly laid down in Scripture.

SECT. IX.

My next Corallary from my first position shall be this. If Christ be a Prophet of the New Testament, as *Moses* was of the old, then it follows, that as the Law first given by *Moses*, was a standing rule, according to which the *Jews* upon all back-slidings, were to reform themselves, in worship, and all other things; until the coming of Christ in the flesh; so likewise the Gospel in all the Doctrines, Precepts and Ordinances thereof, first delivered to the Saints, either immediately by Christ, or immediately by his Apostles, is to remain stedfastly as a standard, according to which all men are to reform, in point of faith, worship, discipline, and conversation, otherwise, until Christ shall come again at the end of the world.

SECT. X.

That the Prophets themselves, though men of extraordinary inspiration, when they found the *Jews* to have corrupted themselves and the worship of God, did still call upon them to reform, according to the written Law of *Moses*, and that good men did reform accordingly, will appear by these and the like Scriptures, *Ier.* 6. 16. *Isa.* 8. 20. *2 Kings* 17. 13. and 18. 6. and 23. 25. *Neh.* 10. 29. And indeed whether they had Prophets among them, or whether none, yet still the written Law was their rule, *Mal.* 4. 4. *Psal.* 78. 5. 6. 7.

In like manner (the Prophetical office of Christ, answering the Prophetical office of *Moses*) the Doctrines, Ordinances and commands which Christ first gave forth, do remain stedfast, as that standing rule according to which all reformations in the Church of God, ought to be managed. This appears further by *Heb.* 2. 1. 2. 3. Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we let them slip, &c. The things which they had

had heard, and which they had first been taught, he lays down Chap. 8. 1. 2. viz. *Repentance from dead works, faith towards God, doctrine of Baptism, and laying on of hands, &c.* These and the like things which they had heard, are so to be heeded, that they may not at *ANY TIME* be let slip. Again, 2 *Thes.* 2. 15. *Therefore Brethren, stand fast, and hold the Ordinances which ye have been taught, whether by word or our Epistle.* Where note likewise, that the Ordinances of the Gospel, whether taught by word or by writing, as we have them, are to be held fast. And if it be demanded how long? Christ himself resolves the case, *Rev.* 2. 25 *That which ye have already, hold fast till I come,* Which cannot be meant of his spiritual coming into the hearts of men (to which sence some would pervert the words) because thus he was come to his Church of *Thyatira*, and the rest of the seven Churches of *Asia*, before he gave them this charge, for he walked in the midst of the seven golden Candlesticks; to wit, those seven Churches, *Rev.* 1. 13, 20. which notes his coming to them, and abiding amongst them. Besides, can any be so weak as to think when *Paul*, 1 *Cor.* 11. 26. directs the Church of *Corinth*, to shew forth the Lords death till he come, by the breaking of bread, that he means it of Christs spiritual coming by his Spirit into their hearts? since it is evident enough, that thus he was come to them already, in as much as the Apostle styles them *Sanctified ones in Christ Jesus*, and called to be *Saints*, and such as were by him enriched in every thing, waiting for the coming of our Lord Jesus Christ, Chap. 1. 2. 5, 7. Again, the same command or law, according to which *Tymothy* was to manage the affairs of the Church then in his days, is to be kept without spot, unrebukeable, until the appearing of our Lord Jesus Christ, 1 *Tim.* 6. 14. And when there is any degenerating, backsliding or falling off from the first pure ways of the Gospel, there men in repenting and reforming, are to

Note { do the **FIRST** works, *Rev.* 2. 5.

SECT. XI.

Many there are indeed, upon whom the spirit of Rant-
terism hath not yet so far prevailed, but that they acknow-
ledge water baptism in its proper subject, true believers,

and all other Gospel Ordinances to be still in force, and agreeable enough to that spiritual worship required under the Gospel, were it so that they had but opportunity of enjoying them in a due way of administration: But that now they make a considerable obstacle in their way of coming into Church-communion, Gospel Ordinances, *viz.* the want of a right administrator: For they suppose that since that general apostacy, from the purity of faith and Gospel order, which beset the Churches, upon the entering of the Papacie into the world, there hath none appeared sufficiently Authorized by God, to rally again what had been routed by hand of the enemy, or to gather Churches, or administer Ordinances; all due Administrators in this kind, being perished from the earth: and that therefore we must be content to wait till God shall raise up some such, whose authority in this behalf he shall attest with visible signes of his presence, by gifts of the Holy Ghost; and divers miracles, as at the first erection of Gospel Churches and Ordinances. To the solving of which doubt, I shall now apply my self, as unto that which I principally intended.

SECT. XII.

1. Therefore, suppose it were granted, that all right administration of Gospel Ordinances, did totally cease during the time that Papal darknesse over spread the world; yet this upon such a supposition, would put men but in like condition with the people of God the *Jews*, during the time of their captivity in *Babylon*, in which the Temple lay waste, the dayly sacrifice ceased, and all use of publike worship was cut off, and yet when God gave them the opportunity by bringing them out of *Babylon*, they presently fell to restore the use of decayed Ordinances, though Prophets extraordinarily inspired by God to direct them, were altogether wanting. And though the Temple at the first, might not be built but according to Gods own direction, *1 Chron.* 28. 12. 19. yet the *Jews*, though now they had no such extraordinary directions (*Ezra* 2. 63.) nor in conclusion did attain the perfection of the Temple as at first, (*Ezra* 3. 12. *Hag.* 2. 3.) yet they by the light of that written Law, set upon restoring of Temple and worship, according to such opportunity as they then had. And that they did well in so doing, appears in that

that after they had begun, and did again desist from the work the Lord raised up two Prophets, *Haggai* and *Zachary*, to reprove them, for that they had let their hands slack from the work, *Hag.* 1. 1. to 12. *Ezek.* 5. 1. All which considered, together with this, that Christ is a Prophet in his time, like unto *Moses* in his, may greatly encourage such who are but lately come out of the bondage of mystical *Babylon*, to put to their hands to the restoring of the decayed Ordinances of the Gospel, to the uttermost of that opportunity they have, and according to that Gospel pattern we finde in the writings of the New Testament, do but parrallel their case with ours, and see if we have not as great reason to be doing this way, as they. 1. Have we no men extraordinarily inspired, to lead the way herein, neither had they till such were raised to reprove them for their negligence therein. 2. Suppose we should in some things want opportunity of coming up to the utmost of the first Gospel pattern: yet they were under the like disadvantage in their low reformation. *Hag.* 2. 3. 3. Was the written Law a sufficient ground for them to proceed on in this case to restore decayed Ordinances though upon terms of some disadvantage, in comparison of what they formerly enjoyed? Then why should not the written Gospel in this case, as well be a rule and ground to us? 4. Were they reprov'd for leaving off the work till they had Prophets sent to quicken them? and shall they think to escape rebuke from God. who now neglect the restoration of Gospel Ordinances till God raise up men extraordinarily inspired to put them in the way? 5. Did the Prophet assure them of the presence of God with them, in the work of reformation and restitution of Temple and Ordinances, as well as their forefathers enjoyed it, before any such decay fell out? as we see he did, *Hag.* 2. 5. Then why may not we expect that presence of Christ with us, in the restitution of his Ordinances, which he promised to those that should observe his commands, even to the end of the world? *Mat.* 28. 19. 20.

SECT. 13.

II. Whereas it is supposed by the persons whose scruple I am now labouring to satisfy, that all right administrators, and administration of Gospel Ordinances, perished from the earth, in times of Papal darkness, To this I answer.

1. That

1. That so to say, is a meer presumption which cannot be made good. In that great apostacy of *Israel*, *Elijah* that great Prophet thought indeed that he, even he alone was left, whereas God had in secret seven thousand which had not bowed the knee to *Baal*, 1 Kings 19. 14. 18. Rom. 11. 3. 4. So that we see its no good argument to conclude, that because in times of great and general apostacy, there is no visible appearance of the faithful servants of God who have not defiled their garments, that therefore there is none. And who knows but that God might as well reserve unto himself in secrets, seven thousand in the time of Papal Apostacy, as he did in the *Baalish* Apostacy.

SECT. XIV.

2. If that promise of Christ, *Mat. 16. 18. Upon this rock will I build my Church, and the gates of Hell shall not prevail, against it*, be to be understood as commonly it hath been (and I know no sufficient reason to depart from that received interpretation) that maugre all the slight, policy and power of Satan and his instruments; yet Christ will have a true Church on earth to the end of the world, then we must conclude that Christ had a true Church in being, even all the time of the greatest antichristian apostacy, and Popish darkness, though the footsteps thereof could not be discovered in history. A conclusion to which that of the Apostle seems to add much strength, *Eph. 4. 11. 12. 13.* For in that he saith, *he gave some Apostles, Prophets, Evangelists, Pastors and Teachers, for work of the Ministry, perfecting of Saints, and edifying of the body of Christ, TELL we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ*; he cannot reasonably be understood to mean less, then that some of these Officers should remain and continue unto the coming of Christ at the end of the world, when, and not till when, this unity of faith, and knowledge, and the measure of the stature of the fulness of Christ, shall be attained by all Saints. For the Apostle *Paul* himself, who was a Saint of the largest growth, and I think we may say came the nearest to the stature of the fulness of Christ of all other; yet he acknowledged, that whilst he was here in the flesh, that he had not as yet attained, or was already perfect, *Phil. 3. 13.*

and that he knew but in part, 1 Cor. 13. 12. and if not he much less the Saints that have lived since him in times of degeneration. And if that estate be not yet attained for the completing of which the Lord Jesus gave unto his Church the Officers aforesaid, then they remain in being unto this day, or else Christ hath not given them to remain *UNTILL WE ALL* come, viz. Paul and all the rest of the Saints unto a perfect man, which yet the Apostle affirms that he hath. But those that will needs suppose all Church Officers and Administrators to have been utterly extinct when once the Popish Apostacy took place, go about to make the contrary to what the Apostle affirms, to be true, and do say in effect, That Christ gave some Apostles, Prophets, Evangelists, Pastors and Teachers, untill the Churches and Saints came to the measure of the stature of Antichrist, and not to the measure of the stature of the fulness of Christ. Note
this.

SECT. XV.

3. But then thirdly, there is much to be said from History, and that in great part of the adversaries own penning, to prove that there hath been a continuance of a true Church and a right administration of Ordinances, even from the Apostles days down to this very time in which we live.

There was a people in the darkest times of Popery, who opposed themselves against the corruptions of the times, sometimes distinguished by the names of *Waldenses*, and *Albigenses*, and *Lionists*. For their qualifications, a certain Frier saith thus of them: *That men and woman little and great day and night cease not to learn and to teach, and that divers of them could perfectly deliver all the New Testament: a man saith he, would not hurt his enemy, if he should meet him upon the way accompanied with one of these Hereticks. They were said to be modest, simple, meddling little with bargains, to avoid lying and deceit, living upon their labour, being content with a little chaste, sober, and inviting others by their example to every good thing.*

For the time of their continuance, or being in the world, Du Plessiran approved Author, in his History of the Papacy, pag. 330. brings in one *Rainerius* a Frier, as writing about the year, 1250. speaking thus of them. *Among all the Sects*

that are (faithful) or ever will be, none can be more pernicious to the Church of God than that of Lyons, for three causes. First because it hath continued a longer time than any, some say it hath been ever since the time of Sylvester; others say from the time of the Apostles. The second because it is more general, for there is not almost any country this, where into this Sect hath not crept. The third because all the other procure honour by their Blasphemies against God, this of the Lyonsists hath a great appearance of piety, in as much as they live uprightly before men, and put their trust in God in all things.

SECT. 16.

Though I will not say that all of this way, were such as were nick-named *Anabaptists*, for possibly it may be made out that some of them were tainted with that error of the times of baptizing their children, yet there is good reason to conceive that many of them did not. For first *Bernard*, who is reported to have lived about the year 1002. which was 250. years before the foresaid Frier wrote, this *Bernard* in his 65 Sermon on *Cant.* pag. 144. as *Mr. Blackwood* in his *Storming of Antichrist* pag. 31. but as quoted by *Mr. Tombs*, in his 66 Sermon, hath this complaint against this people. They laugh at us, saith he, because we baptize infants, because we pray for the dead, because we require the prayers of Saints, &c. by which it appears they held the baptizing of infants ridiculous.

SECT. 17.

Secondly, It may further appear that this people, or at least many among them, were called *Anabaptists*, because when *Luther* and *Calvin* rise up in their times, they bitterly inveigh against the *Anabaptists*, as well as the *Papists*, as their writings do abundantly declare, by which it appears that they in their times found such a people in being as well as *Papists*. And that these were of the same sort of people, of which *Bernard*, and the Frier had formerly complained, may well be conceived, inasmuch as the foresaid Author *Du Plessis*, saith, they were so spread abroad in Germany and France (where *Luther* and *Calvin* had to do) as that their prints and footsteps are to be discerned throughout the course of all Histories, pag. 403. and that we see their Churches outlive so many miseries, and even until these times consist and continue flourishing

rising and largely propagated, pag. 565. And Histo^{ry} also relates, how the *Anabaptists* in *Germany* spread themselves into the *Netherlands*, and as it seems from thence into *England*. For as Mr. Fox relates in his *Acts and Monuments*, Vol. 2. fol. 95. in King *Hen.* 8. time, there were two and twenty Dutchmen Anabaptists apprehended, and about ten of them put to death, in the year 1535. Since which time there hath remained in the *Low Countries* or *England*, or both, of the same race unto this very day.

If then this kind of people by Adversaries own confession, did continue from the Apostles days, and that their prints and footsteps are to be discerned throughout all Histories till *Luther's* time, and so downwards, why should any man be tender of being confident, (especially having those Scriptures of *Mat.* 16. 18. *Eph.* 4. 12, 13. to back him) that there hath a successive line of true Churches and true Gospel Administrators, run along throughout all ages, from the Apostles times to this day ?

SECT. 18.

Thirdly, Though it should be granted (which yet may not) that the line of succession both of duly constituted Churches, and of all due administrators of Gospel Ordinances, had been cut off by the prevailings of Apostacy in times of Popery, yet it would not hence follow that there neither is nor can be now, true Churches or right Administrators of Ordinances, because we have upon the matter, and in substance and effect, the same apostolical power now amongst us, to plant and settle churches, & to administer Ordinances, as was enjoined in the Apostles days.

The ground upon which I build this assertion is this, *viz.* Because we have the same instructions and directions from the Apostles in their writings, about things of this nature, as they had who lived in the Apostles times. For though the Believers then, were sometimes taught the use of Ordinances by word of mouth from the Apostles, yet other while they were taught the same, but in the same way as we also now are, that is to say, by their writings, or however, their writings were as authentique this waies as their preachings and instructions were, when they were present.

This is plain from 2 *Thes.* 2. 15: *Therefore Brethren stand fast, and hold the traditions which ye have been taught, whether*

1 *ther by word or our Epistle.* The word here translated traditions, would surely be better translated Ordinances, as it is 1 Cor. 11. 2. as those that are well skild in Greek do inform, and so Mr. Tindal hath translated it in this place. In this Text there are two things chiefly to be observed to our purpose.

1. That the Apostles instructed or taught men about the use of Ordinances, as well by their Epistles, as by word of mouth.
2. That men were to use, practice and keep those Ordinances they had been taught by the Apostles writings, as well as when they had been taught the same by word of mouth: their writings did as well authorise, yea oblige them to hold fast (to wit in use and practise) the Ordinances they had been taught thereby, as any other way of teaching used by the Apostles.

SECT. 19.

Neither did the Epistles of the Apostles (if any should make a doubt of this. (So appropriately belong to those to whom first and immediately they were directed, but that they also were intended for the good of all that call on the name of the Lord Jesus Christ, for so the 1 Cor. 1. 1. 2. shews, being directed as well to all those which in every place call on the name of Jesus Christ, as unto them. For so the words run: *Paul called to be an Apostle of Jesus Christ through the Will of God, and Sosthenes our brother, unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, WITHALL THAT IN EVERY PLACE call upon the name of our Lord Jesus Christ both theirs and ours.* So that if we or any others in any place of the world, call upon the name of Jesus Christ, this Epistle as well belongs to us, as it did unto the Corinthians in like cases. Besides many of the Epistles of the Apostles are called general Epistles, as being intended indefinitely to all whom they might concern: so the 1 and 2 Epistle of Peter, 1 Epistle John, and the Epistle of Jude: and the 7 Epistle to the 7 Churches in Asia though immediately directed to them, yet even every one that hath an ear to hear is to hearken what the Spirit saith unto the Churches, as you have it in the close of every Epistle, *Revel. 2. 7. 11. 17. 29. & 3. 6. 13. 22.* Seeing then that the Apostles writings do as well concern us, as they did those to whose hands

hands they first came; what *being written aforetime, being written for our learning as the Apostle teaches, to reason, Rom. 15. 4.* and since also these writings of theirs do sufficiently direct men about, and authorise them in the use of Gospel Ordinances, it thence follows; that we have in substance and effect the same Apostolical power among us to direct and warrant us in the use of Ordinances in Church communion, as those Believers had who lived in the Apostles daies.

SECT. 20.

And because the knowledge and belief hereof is of sovereign use to cure that infirmity which troubles many, and keeps them out of the way of Jesus Christ, and to resolve the main doubt, therefore I shall yet make this further manifest by what follows.

I. Then since Christ Jesus is the Prophet of the New Testament, as *Moses* was of the old (as hath been oft-minded) it will not be amisse to shew, that *Moses* by his writings was a Minister to the Jews, as well when he was dead, as while he was alive, *John 5. 45. There is one that accuses you, even Moses in whom ye trust, saith Christ to the Jews, in that the Doctrine of Moses which they had in writing did accuse them, Moses himself is said to accuse them. Again ver. 46, 47. For had ye believed Moses, ye would have believed me, for he wrote of me, but if ye believe not his writings, how shall ye believe my words?* Where we see 1. That to believe *Moses*, and to believe the Doctrine of *Moses* in his writings is the same thing. And 2. That Christ held it altogether unlikely, that those that would not believe and obey those matters of Doctrine whilst commended to them in the writings of *Moses*, should ever believe and obey Christ himself teaching the same things. And by rule of proportion it holds well, that if those that would not believe *Moses* writings, could not believe Christs words, he speaking and *Moses* writing the same thing, neither would they believe and obey the Apostles themselves, or men of like qualifications, if they should come again amongst us, who now will not obey those Doctrines rules and precepts, which they have left us in writing. And hereto agrees that also *Luke 16. 31. If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

Note

Again *John 7. 19. 22. did not Moses give you the Law, and yet none of you keepeth the Law, ver. 22. Moses therefore gave unto you circumcision, &c. How did Moses give them the Law and circumcision, when as he was dead many hundreds of years before they were born? Why in that they had the writings of Moses, and were as well concerned in what they imported, as those were to whom Moses first delivered the Law, in that respect Moses was said to give them the law, as well as to their fore-fathers.*

Acts 21. 21. They are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses saying, that they ought not to circumcise their children and to walk after the customs. Where likewise we see, that to forsake the Doctrine of Moses, is to forsake Moses and Luke 16. 13. They are said to have Moses and the Prophets, when yet they had but their writings; so that to forsake Moses and to forsake his Doctrine, and to have Moses and the Prophets, and to have their Doctrine in writing, is in Scripture language and account the same thing in effect and substance. And there is altogether the same reason, why to have the Ministry of the Apostles, and to have their Doctrine in writing, to forsake the one, and to forsake the other, should be substantially the same thing. And let every man be sure of this, that if Christ Jesus at his first coming did interpret mens neglect of Moses in his writings, to be an neglect of Moses in his Ministry, that he likewise at his second coming, will account mens neglect to observe his Ordinances and wayes delivered us in the writings of his Apostles, to be an neglect of the Apostles ministry, yea of Christ himself, whose Embassadors they are to the world, and to the Saints, as well by writing as speaking, as I shall shew further by and by.

Note.

SECT. 21.

3. The same thing is true also of the Doctrines and writings of the Prophets, for they by their writings are as well Ministers to those under the New Testament, as they were to those to whom they in their life time preached under the old, so far as their Doctrine concerns men now. *1 Pet. 1. 10, 11, 12. Of which salvation the Prophets have inquired & searched diligently, who prophesied of the grace that should come unto you...*

VCT.

ver. 12. unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported to you, by them that have preached the Gospel unto you. Where note 1. That the Prophets are said to minister to us who now live under the New Testament, the things of the Gospel, the same things which those have reported who preached the Gospel, and to minister to us, and to be ministers to us of the Grace of the Gospel, is in effect the same thing.

But then 2. How or by what means are the Prophets ministers to us of this Grace, but by their writings? and if they by their writings are ministers unto us, then much more are the Apostles Ministers to us upon the like account. Again Eph. 2.20. and are built upon the foundation of the Prophets and Apostles, &c. If then the Doctrine of the Prophets transmitted in writing, was as well the Basis and foundation upon which the Churches in the Apostles times were built, as the Doctrine of the Apostles themselves, as by this text it clearly appears that it was then by the same rule, the Doctrinal writings both of the Prophets and Apostles, are a sufficient foundation whereon to build Churches now in these times. And therefore the Apostle saith, Rom. 16. 25. 26. that by the Scriptures of the Prophets, as well as by the preaching of the Apostles Christ Jesus is made known to all nations for the obedience of Faith. If then the Scriptures of the Prophets, be a sufficient ground for men in all Nations, in faith to act upon, for so much of the Gospel as is revealed in them, as you see by our Apostle they are, then without doubt the Scriptures of the Apostles also are a sufficient ground for men in all Nations, in faith to act upon, as touching all those Doctrines, Ordinances, Rules, and Precepts of the Gospel contained in them, John 20. 31. But these are WRITTEN that ye might BELIEVE, that Jesus is the Christ the son of God, and that believing ye might have life through his name.

SECT. 22.

3. I shall yet further strengthen my principal assertion touching the presence of an Apostolical power now amongst us, directing and authorizing men in the gathering of Churches, and administration of Ordinances; I say I shall further confirm this

this by several considerations, taken from the nature, manner, and extent of the apostolical ministration.

SECT. 23.

1. The Apostles were and are Apostles to men as well by their writings being absent from them, as by their preachings when present with them. For this, consider first *Rom. 15. 15. 16.* *Nevertheless Brethren, I have written the more boldly to you in some sort, as putting you in mind, because of the Grace that is given me of God, that I should be the Minister of Jesus Christ unto the Gentiles ministering the Gospel of God.* Two things would be noted here touching our business in hand. 1. The act of Paul, he wrote, and wrote boldly unto these Romans. 2. The reason or ground why he did so write, and that was because by the Grace of God he was made the minister of Christ to the Gentiles, such as they were, to minister to them the Gospel of God. By which we gather, that in that he wrote this Epistle to them, it was in direct pursuance of his Office, as being the minister or Apostle of the Gentiles, and that he discharged his office and trust towards them, and that they were made partakers of his Ministry, even by that Epistle which he now wrote to them. Which is also further manifest by *Rom. 11. 13.* *For I speak to you Gentiles, in as much as I am the Apostle of the Gentiles I MAGNIFIE mine Office.* How did he speak to them but by his Epistle? and why, but because he being the Apostle of the Gentiles, he hereby magnified his Office; that is, laboured to make the most of it, or to improve it to the utmost. And therefore when he wanted opportunity otherwise, he discharged his Office of an Apostle by writing. If so what else is the consequence, but that men by the Apostles writings, are partakers of the Apostles ministry.

SECT. 24.

And it is worth observing, and that which makes this Scripture case the more applicable to us, *viz.* in that when the Apostle wrote this Epistle to these Romans, he had not as yet been personally with them at Rome, as may easily be made out, by comparing *Rom. 15. 23, 24, 25, 26.* with *Acts 19. 21.* together with the precedent History of Paul's travels, in the book of the *Acts*. For if Paul were an Apostle to those that had his mind and Doctrine in writing, who otherwise never saw

saw his face, then the Apostle is an Apostle to us also, who have his writings as well as they then had.

To the former Scriptures you may adde *Col. 2. 1.* compared with *chap. 1. ver. 25.* It should seem that *Paul* had never seen the faces of those *Colossians* to whom he writes. *I would* (saith he) *that ye knew what great conflict I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh.* From which those that write upon this Epistle gather, that *Paul* had never seen the face of these *Colossians* when he wrote this Epistle to them. Which opinion is much confirmed by the *6, 7, 8, 9. ver. of chap. 1.* where it appears that they came to the knowledge of the Gospel by the ministry, not of *Paul*, but of *Epaphras*, who having acquainted *Paul* with the successe of his Ministry, *Paul* thereupon takes occasion to write this Epistle to them. By the writing of which Epistle he acted the part of a Minister, or an Apostle towards them, as you may see *chap. 1. 25.* *Whereof I am made a Minister according to the dispensation of God, which is given to me for you to fulfill the word of God,* or fully to preach the word of God as the marginal reading hath it. Where note, that *Paul* had received from God, such a dispensation (or Stewardship as its rendred by some from the Greek) to them ward, or on their behalf, according to which he was made a Minister of the Church in general: and this Stewardship he discharged towards them by writing, not having opportunity of discharging it otherwise. So that still we see that the Apostles were Ministers and Apostles to men by their writings, as well as otherwise.

And should the Apostles come again personally amongst us, yet doubtlesse they would preach but the same thing for substance, which now we have in their writings, *2 Cor. 10. 11.* *Let such an one think this* (saith he) *that such as we are in word by letters, when we are absent, such will we be also indeed when we are present.* And it must needs be so, because the Gospel is but one simple and unchangeable thing, whether preached or written, *2 Cor. 1. 18.* *But as God is true, our word toward you, was, not yea and nay.*

SECT. 25.

2. The Ministry of the Apostles reaches as far as their Do-

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trine reaches Rom. 10. 14. 15. *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent?* Here the Apostle makes all mens believing the Gospel to depend upon the Apostles preaching of it; I say, upon the Apostles preaching of it. For when he saies, how can they preach except they be sent, he speaks of those that were first sent to preach the Gospel, to wit the Apostles, who indeed could never have found out, nor have preached such a Doctrine to the world, as the Gospel is, had they not been sent on this errand, had they not been indued with power from on high wherewith to do it: the Apostle denies any such sufficiency to be of themselves, and ascribes it wholly unto God, 2 Cor. 3. 5.

That the sending here spoken of Rom. 10. 15. is Christs sending his Apostles to preach the Gospel, will further appear, if you compare the effects with their causes, as here set down in order by the Apostle. *How can they (saith he) believe in him of whom they have not heard?* That's a principle in reason, that a man cannot believe that, of which he hath never heard. *And how shall they hear without a Preacher?* Here's another thing as manifest in reason, (for which cause the Apostle makes themselves Judges in the case) a man cannot hear that of which no report hath been given, or of which no Declaration hath been made. *And how shall they preach except they be sent?* that is how should any man at the first have divulged the Gospel and Doctrine of salvation; had he not first been taught it of God, and impowered with knowledge and utterance from him, wherewith to preach it? which was the Apostles case. And that the preaching and sending here spoken of, is the preaching and sending of the Apostles, appears yet further by the 18. verse of the same chap. where having continued his discourse of the hearers and preachers, of which he had spoken three verses before; ver. 14. 15. he here saith of the same Preachers, *that their sound went into all the earth and their words unto the ends of the world; which all acknowledge to be spoken of the Apostles.*

If then every mans believing depends upon his hearing the Gospel, and if his hearing of it likewise depends upon their declaring

clarior or preaching it who first received it from God, viz. the Apostles, (for if they had not declared it, we had never heard it) than it is a thing out of doubt that every mans believing the Gospel, doth depend upon the preaching and ministry of the Apostles. And if so, then the Apostles by their Doctrine are preachers to all those that in all places and ages where the Gospel comes do believe.

SECT. 26.

Which thing viz. that the Apostles Ministry extends as far as their Doctrine, may be further illustrated and confirmed thus. The Apostles Commission was to *preach the Gospel to every Creature in all the world.* Mark. 16. 15. and the Apostle Paul whilst he was yet living, affirmed that accordingly it had been preached to *every creature under Heaven,* Col. 1. 23. But how did twelve Apostles think we in their own persons carry the Gospel to every man and woman under Heaven? Why surely no, that is not lightly imaginable. They indeed first set it on broach in the Nations, but there were many others who were instrumental to hand it up and down the world. Many of whom the Apostle upon that account calls *Fellow-labourers, Fellow-helpers, and Fellow-workers,* together with them both of men and women, 1 *Thes.* 3. 2. *Phil.* 4. 3. *Rom.* 16. 3. 2. *Cor.* 8. 23. *Col.* 4. 11. *Philem.* 1. 24. It was indeed the Apostles *sound that went into all the world,* and they were their words that went to the ends of the world, *Rom.* 10. 18. they made the whole world to ring with their Doctrine, but yet the Believers which were also made such by their preaching, helped to carry this sound from one place to another, till it had filled the world. In which work the Believers at *Rome* had not the least share, they having a greater advantage and opportunity this way than many others, inasmuch as the place of their abode was, in the Metropolis City of the world, where the Emperour thereof had his seat and residence, whither and from whence upon that account men had recourse from, and to all parts of the known world, whither the influence of the Imperial Government did extend, and by that means the fame of the faith of the Gospel professed at *Rome*, went out into all the world, as the Apostle informs us,

Rom. 1. 8. *I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

But whoever were the immediate instruments, the Apostles themselves were the original ministers, even to all that believed. In which respect all those that have believed the Gospel, in what place or age of the world soever since the Apostles, are all said to believe through their word, *John 17. 20.* For when Christ saith (speaking of his Apostles) *Neither pray I for these alone, but for them also which shall believe on me through their word,* he plainly implies, that all that ever should thereafter believe, should believe through their word, unless we will suppose that Christ did not pray for all Believers. In which respect likewise I conceive Christ promiseth his Apostles to be present with them, to wit in their ministry, unto the end of the world *Mat. 28. 20.* which also shews, that their Ministry in their Doctrine, should continue even unto the end of the world.

If then the Ministry of the Apostles be of the same extent with their Doctrine, and that the one is as broad and as long as the other, and that whomsoever the one reaches, the other reaches also, the affirmative whereof I conceive hath been abundantly proved, then the case is clear and out of doubt, that the Ministry of the Apostles is now amongst us, to direct and authorise in what is to be done in the Christian life, in matters of worship, Ordinances, and otherwise, as well as it was among those Churches which were planted in their days, because we have the same Doctrine with as in the Scriptures, by authority whereof Churches were planted, and Ordinances administered in the first times of the Gospel publication. And that the different terms, upon which we now have, and the Believers then had, the same Doctrinal instructions and directions, from the Apostles, the one by word of mouth, the other by writing, doth not alter the case so as to leave us out of that capacity of enjoying Gospel Ordinances which they were in, I shall now come further to clear in the next head of this discourse, Therefore

SECT. 27.

3. The weight, efficacy, authorizing and obliging vertue of the

the Apostles Doctrinal instructions about matters of salvation; worship, administration of Ordinances and the like, did not depend upon the Apostles themselves; as they were such and such men, but upon the will, pleasure, and Grace of God which was indeed made known by them. For which cause the Apostles frequently labour to carry mens thoughts and expectations off from themselves, as touching the import, energie, operation and vertue of the things ministered by them, and to charge the same wholly upon God; that is upon his will and appointment, and the influence of his power and grace, as concurrent with his own appointments, 1 Cor. 3. 7. So then, neither is he that planteth any thing, neither is he that watereth, but God that giveth the increase. Though Paul plants and Apollo water, yet the effects which the Gospel doth produce in men, depend no more upon Paul or Apollo, then the increase of the seed depends upon the hand of him that plants or waters it, which by the blessing of God is wont to grow and increase by what hand soever planted and watered.

Again 2 Cor. 4. 7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Where we see likewise, that the excellency of the power of this treasure, did not depend upon the vessels as such (to wit the persons of the Apostles) in which it was brought but upon the Will, Grace, and Power of God, how weak or earthen soever the Vessels are, in which it is carried unto men. See further for this 1 Cor. 15. 10, and 2 Cor. 3. 5; *Act.* 3. 12. This being so, it follows that we having the same will of God now made known to us by the writings of the Apostles, by which men were directed, authorized and warranted to believe be baptized; gather into Churches, and to hold communion in all Ordinances in the Apostles days; that therefore we also are every whit as well authorized and required to repent believe, be baptized, unite in Church bodies, hold communion in all Ordinances of the Gospel as they were, for the will of God which is the ground and foundation of all, is the same, whether it be expressed by speaking or writing. And I fear it will be found a slender excuse for men in the great day of reckoning, to say, that therefore they had not kept his Ordinances, because he did not deliver his mind about them upon the

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same terms to all as he had done, to some, when as notwithstanding he hath sufficiently enough discovered his mind & will herein. And why should any think either that God will more excuse men in these days from obeying him in his Ordinances, then he did in the Apostles times, or that men have lesse need now of the help and benefit of all the Ordinances of the Gospel, then they then had?

SECT. 28.

What hath been said already touching the presence of the apostolical ministry among us, and the validity of their writings as being equivalent with their personal speaking, to authorize men in the use and administration of Ordinances, may I suppose abundantly satisfy any that are desirous of satisfaction, touching an Administrator, and mens power of administering baptism now in these daies; yet because men might in this kind have good measure, heaped up, pressed down, and running over into their bosoms, I shall speak yet something further to that particular case.

The question is, what power any man hath in these days to administer Baptism?

The answer is, even the very same that those men had, whom the Apostles in their time did put upon this work. And the reason hereof is because the power of appointing men then to administer baptism, was not Arbitrary, or in the liberty of the Apostles own wills, for they were but instruments and ministers of Jesus Christ to declare, who and what manner of persons he would have employed therein; but it was the will of God (when known) whose work it is, that did empower men to administer Baptism. This was proved above in Section 27. not onely in relation to this particular administration, but all others also. And the very truth is, the whole power of administration of any of the things of the Gospel, not onely by men of a lower rank and degree, but even by the Apostles themselves, yea which is more, even by Christ himself is charged upon the will of God, 1 Cor. 1. 1: and 2 Cor. 1. 1. Gal. 1. 1, Eph. 1. 1, Col. 1. 1. 2 Tim. 1. 1. John 6. 38. and 12. 49. Heb. 3. 2.

Now look then what manner of persons stand declared in the Scriptures of the New Testament, as allowed by God in the Apostles dayes, as meet for this work of baptizing, the same

same manner or sort of men, are likewise in the same capacity of doing it now; for the will of God herein, respects the qualifications of men and not their person.

SECT. 29.

But now the Scripture is expresse, that this work of baptizing, was not restrained or tied to the Apostles as such, but might be done, as usually it was by the Disciples, 1 Cor. 1. 17. *For Christ sent me not to baptize, but to preach the Gospel.* The meaning is not that Christ did not in his Commission appoint *Paul* to preach Baptism, to presse and perswade men upon their repentance to be baptized (as *Peter* did, whose Commission was the same, *Acts* 2. 38.) for this being one of the beginning Doctrines of Christ, *Heb.* 6. 1, 2. could not be left out of the Commission, *Mat.* 28. 18. Nor is this the meaning as if Christ had not impowered him to baptize when occasion was, for he confesses that he did baptize *Crissus* and *Gaius*, and the household of *Stephanus* among these Corinthians, ver 14. 16. But his meaning is, when he saies Christ had not sent him to baptize, that Christ had not imposed any such thing upon him, as that he should himself, and with his own hands baptize all those that he converted to the faith, but this was such a work as in which other common Disciples might ease *Paul*. So that though *Paul* begot them all to the faith by the Gospel, chap. 4. 15. and though they were all of them baptized, as appears chap. 1. 13. and 12. 13. yet as he declares he baptized but few of them himself, chap. 1. 14. 16.

And it should seem by this of *Paul* and that of *Peter*, *Acts* 10. 48. (who is said to have commanded *Cornelius*, and his, to be baptized that it was an usual thing with Apostles to leave the administration of Baptism to Disciples. Christ also who was never backward in any thing that was necessary for him to do, left this work of baptizing to his Disciples and followers, *John* 4. 1, 2. *Jesus made and baptized more Disciples then John, though Jesus himself baptized not, but his Disciples,* [what a Disciple is, see *John* 8. 31.] By which it appears to be a work rather belonging to followers then to leaders. And *Philip* at that time when he baptized the *Eunuch*, *Acts* 8. 38. was for ought appears but a Deacon. *Ananias* also, who it seems baptized *Paul*, is described but as a Disciple *Acts* 9. 10. And

And whereas three thousand were baptized, and added unto the Church in one day, yea in lesse then a day since it was the third hour, when *Peter* began his sermon, *Acts* 2. 15. its no wife likely, but that many of the hundred and twenty Disciples that till then had kept together, were employed thereabout, otherwise its not like, so much work could be done in so little time, but by many hands, *Acts* 2. 41.

If then Beleevers or men-Disciples as such, are sufficient administrators of water Baptism in Scripture account, as by what hath been said may appear, then for as much as that through the Grace of God, there are many such among us now in these days, no man need to keep out of this Gospel way, for want of a fit administrator.

SECT. 30.

If any shall here Object (as its like there will) that the Apostles did never appoint those to baptize others, who were not first baptized themselves, as those are suspected to have done who first began the practise of baptizing among us, since reformation began.

Ans. 1. To this I answer, 1. I cannot say that the Apostles did set any to baptize others, who were not first baptized themselves, neither is it likely they did, there being no such need, seeing there were other enough in that capacity to do it: yet this I may say, though we find Baptism pressed on men as a duty, *Acts* 2. 38. and 10. 48. yet we do not find that they were enjoined to be baptized by men so and so qualified, but onely indefinitely to be baptized, by which, we may gather that the care of being baptized, is a matter of greater consequence, then what manner of administrator should do it.

2. *John* the Baptist questionlesse did administer baptism, while he himself was yet unbaptized, for if he were the first instrument of erecting that Ordinance, then of necessity he must baptize somebody before he himself could be baptized, which shews, that under some circumstances it is not unlawful for one to be baptized, by one that is himself unbaptized, viz. where it appears to be the Will of God that Baptism should be received, and yet none willing to administer it, but he who is not baptized. And therefore should we suppose that the line of such administrators of Baptism had been cut off, as had been duly baptized themselves, yet in the restitution of this Ordinance unto

into his primitive life and purity, there would be the same necessity for some one to renew this administration who is not baptized, as was at the first to begin it.

SECT. 31.

Nor do I know any reason to make the weight and benefit of Baptism received, to depend upon his personal Baptism that does administer it, seeing *whether it be that planteth any thing, nor he that watereth, but God that giveth the increase*, 1 Cor. 3, 7. Besides, though we find men in Scripture enjoined Baptism, yet we do not find them enjoined to receive it from such and such hands, as namely from such as are baptized, or else not at all: but it rather seems to be enjoined in this respect as circumcision was, which was indeed enjoined to all the Males among the Jews, but not determinately appointing it to be administered by such or such hands. So that if there be no positive law in this case, there can be no transgression.

SECT. 32.

3. I might bring an argument *ad hominem*, from the practice of many of those men themselves, who keep off from Baptism upon the scruple of an administrator; for they themselves preach the Gospel, which is a greater thing than to baptize, and therefore why should they scruple to baptize, or at least to receive Baptism from one who is able to preach the Gospel, for he that may do the greater, may do the less also.

Now that it is a greater matter to preach the Gospel, than to administer Baptism, is most evident by that of the Apostle, 1 Cor. 1, 17. *Christ sent me not to baptize, but to preach the Gospel*: Meaning that to preach the Gospel was more apostolical, than to administer Baptism; the latter might better be done by inferior hands than the former, as I shewed before. The true tendency therefore of this opinion, that none may receive Baptism, because there is none duly qualified to administer it, is to eject and cast all preaching of the Gospel out of the world; as well as baptism, for if there be none qualified to administer Baptism which is the less, there is none qualified to minister the word, which is the greater.

SECT. 33.

But because some also are gone so far out of the way, as to think that none may preach the Gospel, except they were so in-

dued with power from on high, as were the Apostles, and could speak by immediate revelation of the spirit as they did. I shall here insert one word from the Scriptures to prove the contrary. It doth sufficiently appear, that even in the Apostles days, whilst yet extraordinary gifts were abroad, men might prophesie, who yet could not speak by any such immediate and infallible revelation of the spirit as the Apostles did.

Therefore the Apostle cautions those that prophesied in the Church at Rome, to prophesie according to the proportion of faith, *Rom. 12. 6.* that is, either according to the rule of faith, or according to that measure of faith and knowledge, which they had attained in the Doctrine of the Gospel, which caution were needlesse, if they had prophesied according to the immediate dictates of the spirit, as they did: who speak as the spirit gave them utterance; for then they could not be in danger of erring in their prophesying, because prophesie in this kind, came not at any time by, or according to the will of man, but holy men of God, spake as they were moved by the Holy Ghost, as the Apostle Peter hath it, *2 Pet. 1. 21.* Yea if any had the spirit of prophesie in this sense, they could not, though they had a desire to speak otherwise then the spirit moved them, as appears in the case of Balaam, who said; *if Balak would give me his house full of Silver and Gold, I cannot go beyond the Commandment of the Lord; so do either good or bad of mine own mind; but what the Lord saith, that will I speak, Num. 24. 13.* And it is not unlike but that the extraordinary Prophets, sometimes spake things by the guidance of the spirit, which they themselves understood not; *I heard, saith Daniel, but I understood not, Dan. 12. 8.* See *1 Pet. 1. 10. 11. 12.* But these who are directed to prophesie according to the proportion of faith, are to keep within the bounds of their own knowledge, and not undertake to teach others, what they do not well understand themselves.

Besides the Apostle describing the subject matter of those prophesyings, which were used in the Churches faith, *He that prophesieth speaketh unto men to edification, and exhortation and comfort, 1 Cor. 14. 3.* which to do, were things not peculiar to extraordinary Prophets, but common duties among Christians, *1 Thes. 5. 11. Wherefore comfort yourselves together*

other, and edifice one another, even as also ye do, and exhort one
 another daily, *Heb. 3. 13. and 10. 25.* As every man hath re-
 ceived the gift, even so minister the same one to another, as
 good Stewards of the manifold Grace of God. *1 Pet. 4. 10.* In
 which the Apostle gives this caution, *verse 11.* If any man speak
 let him speak as the Oracles of God; that is, according to, and
 as becomes the words of God; of which caution there had
 been no use as I said before, if none had spoke in a way of pro-
 phecy, that is, to edification, exhortation and comfort, but
 onely such as spoke by immediate revelation. And what-
 ever the gift was which *Timothy* received by the putting on of
Paul's hands, *2 Tim. 1. 6.* or which after ward he received by
 prophetic, and the laying on of the hands of the Presbytery, *1*
Tim. 4. 14. I say what ever other gift it was, it seems it was
 not a gift of preaching the Gospel by immediate revelation of
 the spirit, because in order to his teaching he is exhorted, *to give*
attendance to reading, 1 Tim. 4. 13. and is admonished also,
 to take heed unto his Doctrine, *verse 16.* and directed to hold
 fast the form of sound words, which he had heard of *Paul, 2*
Tim. 1. 13. for all which there had been no place, if what he had
 taught, had been onely by the immediate dictates of the spirit:
 for he that speaks by immediate revelation and infallible gui-
 dances of the spirit, needs not give attendance to reading, in or-
 der thereunto, nor is in danger (unless he take heed) of mis-
 rying in his Doctrine, or of expassing himself in unsound
 words. Nor doth the Apostle in his directions about the choice
 of Elders, *1 Tim. 3.* where he insists at large on the qualificati-
 ons requisite in such Officers, speak one word of those extra-
 ordinary gifts. And as the Apostle would not have the pro-
 phecy then used in the Church to be despised, so he would
 not have ought delivered therein, to be received without exa-
 mination and tryal, *1 Thes. 5. 20. 21. despise not prophecying,*
prove all things, &c. which shews, that those that did then
 prophesie, might possibly deliver error as well as truth, which
 those who spake onely as the spirit gave them utterance could
 not do; but of this onely by the way. I shall now return to
 add a word more towards their satisfaction who lay so great a
 stress upon a baptized administrator of Baptism, as for the sup-
 posed want whereof they are content, that both Baptism, and

all those other Ordinances in Church communion which depend thereon, should lie desolate and wast.

SECT. 34.

4. That therefore which I shall say in the last place to such, is, that the want of a baptized administour, can be no just plea for any among us to keep off from obeying Jesus Christ in submitting to the Ordinance of baptism, because blessed be God, there are many amongst us meet to administer that Ordinance, who have been themselves baptized by such as were baptized also. Neither is it necessary, nor indeed reasonable, for any man to suspend his submitting to Baptism, till he be able to make out by clear proof, not only that he from whom he is about to receive baptism was baptized, but also that that third person, from whom the second received it, and a fourth from whom the third received it, and so on to *John* the Baptist or the Disciples of Christ, who first administered the same; for there would have been no end of scrupling, nor hardly a possibility of satisfaction in this case, no not in the Apostles times, and that successive time in which this administration was not corrupted, if such a thing had been necessary. Nor can it easily be imagined how the *Eunuch* could have come at satisfaction in this point touching *Philip*'s meetness to administer baptism to him, if such a lineal demonstration had been requisite herunto. Nor can it reasonably be thought that that mans baptism should be the less available to him, who in uprightness of heart, submits himself thereto, though he should be mistaken about the meetness of the administator; for *Paul* doubtlesse would never have rejoiced as he did, that Christ was preached, though but in prerence by some, as in truth by others, but that he knew that a benefit would redound even by their preaching of Christ to those that with honest hearts received the word from them, their unmeetness to minister the Gospel otherwise notwithstanding, *Phil. I. 18.*

Note {

Postscript.

A Postscript.

IN as much as there are too many in these times, who to render water-baptism unnecessary, do construe most of those Scriptures as meant of the Baptism of the Spirit, which speak of Baptism, after the ministry of John the Baptist ceased, and who also do interpret those words, *1 Cor. 12. 13. By one Spirit we are all baptized into one body*, to be meant of the baptism of the spirit; and so do take themselves as having the spirit, to be duly incorporated visibly into this one body of Christ which is his church, by virtue of their being baptized with the spirit, whether they have ever received water-baptism or no: Therefore having this opportunity, I shall here add a word to convince such from the Scripture, of their delusion and mistake herein.

In order hereunto, let such know, that for men to receive of the spirit of God, onely unto their own personal regeneration, and sanctification, is one thing, & to be baptized with the spirit, is another. Those whom John baptized, at least many of them had received of the spirit to their own personal regeneration and sanctification, *Mat. 21. 32. Luke 7. 29.* and yet they were not then baptized with the Holy Ghost, but were directed to expect that from him that was to come after John, to wit Christ Jesus, *Mat. 3. 11.* Those eleven Apostles of Christ also, who being assembled together, and Christ with them, a little before his ascension, had at that time certainly received, of the spirit to their own regeneration and sanctification, yea and to a good degree for the edification of others also; and yet at that time they were not baptized with the holy spirit, but they then received a promise from Christ that they should be baptized with the spirit not many days thence, *Acts 1. 5.*

The baptism of the spirit then, properly, is such a being filled with the holy spirit, as by which men are able to speak with other tongues, and to act and do things, of like high and extraordinary import. This is evident, First, from the tenor of that saying of the Baptist, *Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize,*

baptize you with the Holy Ghost and with fire. Which accordingly was fulfilled to as many of the Jews as were professedly the Disciples of Christ at the day of Pentecost following the ascension of Christ. For speaking of the hundred and twenty Disciples which were all with one accord in one place, it is said that there appeared unto them eleven tongues, like as of fire, and it sat upon EACH of them, and they were ALL filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance, Acts 2. 1. 3. 4.

2. That such a being filled with the holy spirit, was meant by the promise of being baptized with the spirit, appears by the words of Christ, Acts 1. 5. compared with Acts 2. 1. 2. 3. 4. and Acts 11. 16. Christ commanded the Disciples that they should not depart from Jerusalem, but wait for the promise of the father, which said he, ye have heard of me: for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many daies hence, Acts 1. 4. 5. which accordingly they were as we had it before, Acts 2. 1. 3. 4. which yet is more evident in Acts 11. 15. 16. where Peter rehearsing the effect of his preaching the Gospel to Cornelius and his company, saith, And as I began to speak the Holy Ghost fell on them, as on us at the beginning, then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the holy Ghost. Where note, that the falling of the Holy Ghost upon Cornelius and those with him, as on the Apostles and Disciples on the day of Pentecost, causing them to speak with tongues as they did, Acts 10. 46. this Peter deems, to be a like act of grace vouchsafed the Gentiles, as was that which Christ promised his Disciples when he told them that they should be baptized with the holy spirit not many days after.

The reason why such a rich measure of the spirit is expressed by this metaphor of being baptized with it, is I conceive because of that analogy which is between this metaphorical baptism, and that which is literal and proper: for as no man is literally and properly baptized without abundance of water, John 3. 23. so much as in which he is buried, Col. 2. 12. so no man is metaphorically baptized with the spirit, but he that receives it in great abundance likewise. Sufferings also which are another metaphorical baptism, a man

is not said to be baptized herewith whilst they be but ordinary and common, but then only when they are very great and many, such as that he may say concerning them, *I am come into deep waters, where the floods overflow me, Psal. 69. 2.* And therefore Christ when he speaks of his being baptized in this kind, doth appropriate it to his suffering the sorrows of death, *Luke 12. 50.* and not to those lesser degrees of suffering which befell him in the former part of his life.

If then to be so filled with the spirit, as by means thereof to be able to speak with other tongues, and the like, be in Scripture sense to be baptized with the spirit, and not otherwise; then those that will needs make a being baptized with the spirit, the condition of the enjoyment of Gospel privileges, and the means of mens being made members of that one body of Christ which is the Church (1 Cor. 12. 13,) as many now a daies do, on purpose to exclude water-baptism altogether herefrom, do not only thereby exclude themselves, but also all others now living (so far as known to us) from all part and fellowship in such Gospel privileges, in as much as neither they nor any other visible to us, are in a Scripture account baptized with the spirit. } *Nota*

F I N I S.

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